reality or has behind it an Infinite which has bu
•and supports and directs the finite it has made a
its self-figure; so that even the being and law anc
process of the finite cannot be totally understooc
without a knowledge of that which is occult withir.
'or behind it: our finite knowledge, conceptions,
standards may be valid within their limits, but they
.are incomplete and relative. A law founded upon
.an observation of what is divided in Space and Time
cannot be confidently applied to the being and
.action of the Indivisible; not only it cannot be
•applied to the spaceless and timeless Infinite, but
it cannot be applied even to a Time Infinite or a
•Space Infinite. A law and process binding for our
.superficial being need not be binding on what is
•occult within us. Again our intellect, founding
itself on reason, finds it difficult to deal with what is
infrarational; life is infrarational and we find that
•our intellectual reason applying itself to life is
constantly forcing upon it a control, a measure, an
.artificial procrustean rule that either succeeds in
killing or petrifying life or constrains it into rigid
.forms and conventions that lame and imprison its
.capacity or ends by a bungle, a revolt of

life, a
'decay or disruption of the systems and superstruc-
tures built upon it by our intelligence. An instinct,
.an intuition is needed which the intellect has not
.at its command and does not always listen to when
it comes in of itself to help the mental working.
JBut still more difficult must it be for our reason to
.understand and deal with the suprarational; the